ound to it by strong ties. In contrast, in the families 593
f the government elite, not those of the town, but others
ncountered in different areas of Iraq, the larger family
as break down, sons rebelling against their fathers and
disassociating themselves from their relatives. It is in [762]
he official class, rather than among groups such as the [733]
ommoners or aristocrats of Rowandus, that alcoholism and [565]
uicide is found.

It has not been thought necessary to compare the 593
family life of Rowandus at every point with that of other 171
Islamic groups, for that would require material so ex-
tensive that it would double the size of this study and
obscure its central theme. The reader who wishes to do
so may have reference to a number of works, for example,
Edward Lane's remarkably detailed treatment of Egyptian
life in the nineteenth century, and one feels confident
that he will reach an identical conclusion, that the struc-
ture of the family in Rowandus is almost the same as that
found in similar towns in Egypt or Syria.[1] The departures
of Rowandus, for example, cutting the hair of the new head
of a dead man's household, are not large in number and are
wholly in detail. The usages of the townspeople seem to be 171
much less elaborate than those of, say, the inhabitants of 184
Egypt in the nineteenth century, but further investigation
in the Rowandus district which would take into account
the agricultural villages might reveal additional peculiarities.

[1]Lane, 1908.